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myths occupies but one of the eleven very interesting chapters in Dr. Brinton's book. He treats with considerable fulness the obscure myths of the deluge, as well as those of the creation, the epochs of Nature, and the final catastrophe of the universe. A chapter is devoted to the symbols of the bird and the serpent, another to myths of fire, water, and thunder, and much curious learning is brought to bear on the elucidation of sacred numbers and the symbol of the cross. Our author's opinion that the sacredness attached to the number *four* in nearly all systems of mythology is due to a primitive worship of the cardinal points becomes very probable, when we recollect that the similar pre-eminence of *seven* is almost demonstrably connected with the adoration of the sun, moon, and five planets, which has left its record in the structure and nomenclature of the Aryan and Semitic week. (Cf. Humboldt's *Kosmos*, III. 469 – 476.) A fetichistic regard for the cardinal points has not always been absent from the minds of persons instructed in a higher theology: as witness a well-known passage in Irenæus, and the theories of Bancroft and Whitgift, in accordance with which English churches were at one time built in a line east and west.

But further remarks upon Dr. Brinton's interesting book would take us beyond our proper limits. As regards the scholarship displayed in this treatise, we have no such minute knowledge of the subject as would enable us to criticise it in detail. But the philosophical spirit in which it is written is deserving of unstinted praise, and justifies the belief, that, in whatever Dr. Brinton may in future contribute to the literature of Comparative Mythology, he will continue to reflect credit upon himself and his country.

2. — *Histoire du Droit dans les Pyrénées (Comté de Bigorre)*. Par M. G. B. DE LAGRÈZE, Conseiller à la Cour Impériale de Pau. Paris: Imprimé par Ordre de l'Empereur à l'Imprimerie Impériale. 1867.

WHATEVER may be the political sins of Louis Napoleon, he at all events deserves the thanks of students for his enlightened encouragement of all learning that is not dangerous to Cæsarism. It is true that the classical attainments of Professor Rogeard, as displayed in the *Propos de Labiénus*, met with no very flattering reception at the hands of the imperial police, but these little eccentricities must be pardoned in the founders of dynasties; and when research into the past is not animated simply by the desire to excite discontent with the present, it finds in the Second Empire an intelligent patron, whose example more liberal communities would do well to imitate. Under the stim-

ulus thus afforded, France is gradually rendering accessible an amount of historical material which must eventually prove of the utmost value to all who seek to trace the development of European civilization.

One of the latest productions of the imperial press is the volume named above. M. de Lagrèze has already done good service in both juridical and historical literature; and his labors were well worthy the seal of approbation bestowed on them in the selection of this work for publication by the government. Fully impressed with the truth that the laws and customs of a race are the surest guides to a knowledge of its condition, revealing all that is best worth knowing in its history, he has with unflagging zeal sought to reconstruct for us the past of feudal noble and peasant in the secluded valleys of Bigorre. This is no easy task for a period and region where every village and almost every glen has its separate code of laws and charter of liberties; but his industry has been equal to the labor. From every available source, printed and manuscript, he has gathered his materials together, and by intelligent arrangement and commentary has succeeded in presenting us with a faithful delineation of society, as it existed among his native mountains, from the commencement of the feudal era until the general unification of France under the Bourbons, which prepared the nation for the cataclysm of 1789.

In many respects the subject which M. de Lagrèze has so successfully treated is a unique one. Without entangling ourselves in the interminable ethnological quarrels as to the origin of the Basques, it is not to be denied that they are a peculiar race, which has maintained its individuality under the domination of Celt and Roman, Wisigoth and Frank. This individuality continually displays itself throughout the institutions reconstructed by M. de Lagrèze; and his wide acquaintance with the legislation of other races enables him constantly to point out notable contrasts. We have not space for the discussion of the numerous questions, historical, legal, and social, which suggest themselves on almost every page, but we may group together a few particulars concerning a problem which possesses as much interest in the present as in the past.

One of the peculiarities which distinguished the customs of Bigorre would have delighted Gail Hamilton and Mrs. Elizabeth Cady Stanton. The equality of the sexes was almost complete. In those ages of class privileges, the only suffrage permitted to the people was that of the *vesiau*, or vicinage, which, under the charters granted by the seigneurs, was competent to assemble and deliberate upon the interests of the commune. In these assemblages the women were included, as well as the men; they participated in the deliberations and shared in the vote.

That they should have enjoyed these political rights is not, however, a matter of surprise, when we find, that, in an age of feudality and strict primogeniture, the eldest born, without distinction of sex, inherited the estate, whether noble or *roturier*. An elder sister thus excluded her brothers. She was the head of the family, and the other children were placed under her protection, were legally designated as her *esclaus*, or slaves, were unable to abandon the ancestral roof without her permission, and were compelled to labor for her, while she was bound to support them. If the heiress married, her husband assumed her name and came to live with her; while her brothers were to be married to heiresses of other families, where their identity and origin were similarly lost.

Perhaps our advocates for woman's equality may be disgusted to learn, that, while the weaker sex was thus intrusted with all the privileges which we have been taught to regard as exclusively masculine, the gallantry of the Bigorrais went farther and invested their women with special rights, which were a tribute rather to their weakness than their strength. Thus, when a man was slain in war, his widow was exempted from all legal process until either she should remarry or her sons attain the age for bearing arms. Still more romantically chivalrous was the provision which invested the person of woman with the sacredness of an asylum. In her presence, as at the altar of God, the fugitive criminal could not be seized; his personal safety was assured, and he was only to be held liable to the legal fine for his offence. "*Omni tempore pax teneatur dominabus, . . . ita quod si quis ad dominam confugerit, restituto damno quod fecerit, persona salvetur.*" In an age which esteemed the right of private vengeance as one of the dearest of privileges, the sense of respect for women must have been profound indeed, when that vengeance could thus be stayed.

Yet, with all this, there occasionally rises to the surface a remnant of the wild aboriginal estimation of woman as the slave and plaything of man. It may have been a Basque tradition, or a reminiscence of Roman license, — it assuredly was not of Teutonic or Gothic origin, — that led to the institution of *massipia*, or recognized concubines, bound under notarial contracts to serve their paramours for a definite number of years, upon certain specified conditions. Thus, M. de Lagrèze gives the text of a formal agreement in writing, made in 1462, between Augé de Carassus, de Beaucens, on the one part, and Augé d'Abadie, de Visos in Barèges, on the other, by which the former delivers to the latter his daughter Gailhardine for four years, with a stipulation, that, if she should not bear children to him, he was to give her at the end of the term eight florins and a furnished bed, according to the customs of

Barèges; while, if children were born, they were to be provided for, according to the same customs. If, moreover, the wife of D'Abadie should die during the term of concubinage, — which God forbid, "*loque no placia a Diu*," as the contract piously exclaims, — then D'Abadie was bound to marry Gailhardine, and to institute her as his universal legatee. When women were thus bought and sold, and the marriage sacrament was thus lightly treated, it is questionable whether the political and legal privileges accorded to them made them much happier than they are to-day, though exposed to the crying injustice of taxation without representation. It is evident that the franchise did not cure all social evils.

Somewhat akin in its contempt for womanly modesty is a curious feudal tenure quoted by M. de Lagrèze from a charter of 1330. When the Seigneur de Sadirac married, his vassal, the Seigneur de Bordeu, was bound to meet the bride at the boundary of his lands, accompanied by all his tenants. There he was to dismount from his horse, to salute the lady, assist her to alight, kiss her, and strip her of all her clothes, to the chemise, keeping them as his perquisite. If he politely vouchsafed to lend her the garments until she reached her home, the ceremony of disrobing her might be postponed until then, but the spoils still belonged to him.

M. de Lagrèze's work covers the whole structure and organization of society, and arranges methodically a vast amount of information, gathered from all sources accessible to a zealous archæologist, concerning the institutions of the Middle Ages, military, political, judicial, and social. He has, however, a keen eye for the picturesque, and can find room, amid disquisitions on *ceysaux*, *questaux*, *francaux*, and *cagots*, for many a curious incident illustrative of customs and manners. We may conclude our imperfect sketch of his very interesting volume with one of these, which reveals some of the peculiarities of human nature in Bigorre.

About the year 1709, Charles Maumus, of Saint-Ours, an old soldier, was condemned to the galleys, for the indiscretion of extorting, with the aid of a loaded musket, a signature from his brother-in-law. The Marquis of Castelbajac took an interest in the criminal and had him released, cautioning him to abandon his habit of carrying fire-arms and of hunting. Maumus gratefully pledged himself to respect the wishes of his protector; but, as he was the keenest of sportsmen, he soon forgot his promises, and, in spite of warnings and remonstrances, his fowl-ing-piece again became his inseparable companion. Somewhat irritated at this breach of faith, M. de Castelbajac finally summoned him to appear, and condemned him to a few days' imprisonment in the castle dungeon, — for the Marquis was a *haut-justicier*, enjoying the right of

pit and gallows, — *furca et fossa*. Maumus made no resistance, but meekly asked to be shown the way to his prison, and the noble condescended to play turnkey for his involuntary guest. No sooner had they reached the place of confinement than Maumus seized his host, thrust him within, double-locked the door, and quietly went home, leaving the keys on a table in the corridor. The unaccountable disappearance of Castelbajac soon alarmed his people, and they vainly searched for him in every direction. He might have perished of starvation in his own dungeon, had not a tailor's apprentice chanced to remark that he had seen him going with a stranger towards the prison; and this trace being followed up, he was at length released, after passing a most uncomfortable night. Strange to say, in place of being incensed at the scurvy trick thus played upon him, he took it in good part. The horrors of the dungeon so impressed him, that he resolved never to entomb a fellow-creature there again. He complimented Maumus on the strength and dexterity which he had displayed, and, to manifest his consideration for him, promised to act as godfather to his next child. Accordingly, the curé of Montastruc records the appearance, July 1, 1709, of Messire Godefroy Joseph de Durfort de Duras, Marquis de Castelbajac, Seigneur de Montastruc, etc., and of Mlle. Jeanne de Castelbajac, his sister, as godfather and godmother, at the baptism of Godefroy Joseph Maumus. Even in the eighteenth century life in Bigorre must have retained much of its primitive wild individuality.

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3. — *Ten Years on the Euphrates, or Primitive Missionary Policy Illustrated.* By REV. C. H. WHEELER, Missionary in Eastern Turkey. With an Introduction by REV. N. G. CLARK, D. D., Cor. Sec. A. B. C. F. M. American Tract Society. 1868. 16mo. pp. 330.

THERE are two quite opposite theories of missionary work, each of which is earnestly defended by experienced evangelists. The one is the "Primitive Missionary" theory, which makes it the duty of the missionary simply to preach the Gospel; not to civilize, not to educate, but to "preach the word" to the people just as they are, and let civilization and education take care of themselves. It is the preacher's business to "win souls to Christ" in the most direct manner, to save them from eternal death, the penalty for their unbelief and error, and incidentally from temporal evils. The missionary is to go among Jews, Mohammedans, Armenians, Kurds, and heathen, like Paul, knowing nothing but Christ and him crucified.

The other theory makes civilization and education the basis of Chris-